



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Edha (suddenly/ whereas) the Heaven^w slit-she.^{y1}</i>	إِذَا السَّمَاءُ أَنْشَقَّتْ ۝
3. <i>Andedha(suddenly/ whereas) the Earth^w(had been)extended-she.^y</i>	وَإِذَا الْأَرْضُ مُدَّتْ ۝
4. <i>And thrown-she^y what(is)in it^wandtakeballat(iteratively emptied-she^y) [it^w].</i>	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝
5. <i>And listened-she^y for her Lord and buggat (had been made to comply-she^y).</i>	وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ۝
6. <i>O, you the mankind: verily you^s (are) a toiler to your^t Lord a toiling; then mulaqe'he([your] are a meeter with Him).</i>	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًا ۖ فَمَلَقْتَهُ ۝
7. <i>Then as-to whomever oteya ([he] had been accorded) his book by his yamene (right-hand^w).</i>	فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۝
8. <i>So shall ([he] be made to) account an easy accounting.</i>	فَسَوْفَ يَحْصِبُ حِسَابًا يَّسِيرًا ۝
9. <i>And[he] transposes² to his family masroran (be who is gladdened).</i>	وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۝
10. <i>And as-to whomever oteya ([he] had been accorded) his book beyond his back.</i>	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۝
11. <i>Then [he] shall call a thoboran³ (utter-ravage).</i>	فَسَوْفَ يَدْعُوا ثُبُورًا ۝
12. <i>And yassla⁴ ([he] shall be broiled on/by) a Sa'era^w (intensely kindling Fire).^w</i>	وَيَصْلَىٰ سَعِيرًا ۝
13. <i>Verily he[was]in his family masroran (be who is gladdened).</i>	إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۝
14. <i>Verily he presumed that never yaboora⁵ ([he] retrogressively relapses).</i>	إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ ۝
15. <i>Bala⁶ (indeed-not). Verily his Lord [was] by him Baseeran (keenly: Seer/ Omniscient).</i>	بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۝
16. <i>So not⁷. Oqsemo([I] oath) by the twilight.</i>	فَلَا أَقْسَمُ بِالْشفقِ ۝
17. <i>By⁸ the night and whatever⁹ [it^{sc}] cinctured.¹⁰</i>	وَاللَّيْلِ وَمَا وَسَقَ ۝
18. <i>By¹¹ the moon^x and edha (suddenly/ whereas) ittasaq¹² ([it^{sc}] had attained fullness).</i>	وَالْقَمَرِ إِذَا اتَّسَقَ ۝

¹ To be pondered here is the word "شَقَّتْ," and the "الإنشقاق" extends lengthwise. What is the significance?

² That is repair or return.

³ The word "ثُبُورًا" is infinitive noun, meaning intensity and implying multitudinousness and utterness. See إعراب القرطبي، and القرآن لـ محمود صافي.

⁴ The word "يَصْلَىٰ" transliterated "yassla" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

⁵ The word "يَخُورَ" means retrogresses relapsing to an inferior or lesser phase. See اللسان.

⁶ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم," see footnote 196 or the Lexicon attached to this Translation for more elaboration.

⁷ For this "لا," by consensus is a negation particle, see الدر المصون، احمد حلي. Also for the oath, see (S56:75-76).

⁸ In Arabic the letter "و" is a letter used to swear in the name of Allah. In English the equivalent for swearing is "by." Therefore, since this Ayah begins by making an oath by the name of the "النَّازِعَاتِ," so we start with the word "by" and not "و" as "و" will not suffice the meaning.

⁹ The particle "مَا" is an infinitive particle, although it could be connective particle. See إعراب القرآن، لمحمود صافي.

¹⁰ The word "وَسَقَ" as noun, basically means "a camel's load," about three hundred and twenty pounds by Hejaz people and four hundred and eighty pounds by Iraq's people. And "وَسَقَ" or "اتَّسَقَ" as verb, means burdened or carried. And "وَسَقَتِ النخلة" = the date-palm had fruited a lot more than normal. Also as a verb means: (1) set, (2) included or encompassed or cinctured. See اللسان.

19. Surely you ^z (shall) embark <i>tabaqan</i> ¹³ (<i>hierarchy/rank</i>) after ¹⁴ <i>tabaqen</i> (<i>hierarchy/rank</i>).	لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾
20. So what (<i>is</i>) for them, not they ^z believe.	فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾
21. And if (<i>had been</i>) recited on them The Qur'an ^x not kowtow they. ^z	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾
22. Rather who ^r unbelieved they ^z deny they. ^z	بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿٢٢﴾
23. And Allah (<i>is</i>) knowinger by what they ^z cache/cognize.	وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾
24. So <i>bashsherhom</i> ¹⁵ (<i>let-yous tell pleasant tidings to them</i>) by a painful torment.	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾
25. Except whom ^r believed they ^z and they ^z worked the righteous works for them remuneration other than <i>mamnoonen</i> ¹⁶ (<i>diminishing/ceasing</i>).	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

¹¹ See footnote 8 above regarding “by.”

¹² The word “*انْشَقَّ*” means attained its fullness, i.e. became full-moon. See *اللسان*.

¹³ The word “*طبق*” could stand for *more than one meaning*: (1) *situation*, (2) *hierarchy*, (3) *rank*. That is to say: you shall embark *with respect* the nearness to Allah (SWT) situation after/on top of another situation; or a hierarchy after/on top of a hierarchy; or rank after/on top of another rank. See *القرطبي*.

¹⁴ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.”

¹⁵ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubashsheron*=*بَشِّرْ/يُبَشِّرْ/مُبَشِّرْ*.

¹⁶ The word “*ممنون*” means *simultaneously* neither diminishable nor ceasing, see *القرطبي*. +